



* The * Stellar * Ray *

The Oldest and Newest Thought in the Line of Progress

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MAY 1914

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The concentrated essence of all the past history of the world, and the true meaning of the world's evolution are contained in the planetary symbols and the twelve signs of the Zodiac. The cross symbolizes substances or matter, and upon this cross the spirit is crucified; so are all humanity crucified.

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VOL. XXXII.

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THE GREAT QUESTION

"Some are born to honor, and others to dishonor ;
some to wealth and others to want ; some in the
midst of crime, ignorance and sorrow, others en-
vironed in happy condittions.

When and where is the law of compensation applied
to equalize these conditions, or why should these
things be ? "

H. C. H.

Answered in

SCIENCE AND KEY OF LIFE PLANETARY INFLUENCES

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a solution of the Problems of Life

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Editorial Department

The following article appeared in our January number of 1913, and is repeated by request.

Astral Science.

THE HIDDEN AND SUBTLE FORCES OF NATURE.



THE word astrology has often been associated with superstition, and modern exponents of material science cry humbug, and term this an exploded science. But, to the unbiased seeker after truth, astrology is the knowledge of the hidden and subtle forces of nature, and of the laws that govern them, while to the ignorant and superstitious, facts accruing under these laws seem to be most miraculous, simply because they surpass their understanding; therefore, the astrologer, the chemist, the electrician and the true scientist of today are magicians to the ignorant and uneducated masses who have not yet unfolded far enough along the lines of selfdeveloped consciousness, to realize much outside their own material wants and necessities, and we must await the effects of planetary forces to change them. Astrology, the divine law guiding this earth and its millions of inhabitants, is indeed a science of life, and has a direct bearing upon all national events, and the many vexed problems that have been in agitation during the past century, aye, even the thoughts of mankind; and we shall surely witness, as the sun progresses through Aquarius, the home of Urania the Mystic, and the sign of man, the mental powers of the race becoming mightier and the psychic gifts latent within him unfolding. We have learned to consider Urania as the higher Mercury, and Man once liberated from his appetites and passions is then free from the trammels of matter on the psychical plane, and by the ever increasing potency of involution or the divine life unfolded, does man absorb more and more of that divine consciousness.

Many do not realize how character is destiny, for they do not comprehend that all the colors in their atmosphere are created by certain rates of vibration, and that as the vibration changes, the color changes, and as the character changes, the destiny changes. The old fetters fall off and the old environments pass away and are left behind. As the

great lessons of life are learned and the soul grows wise by experience, he begins to control the rate of his vibration, having developed a self-consciousness, and is enabled to hold to a given thought and its natural vibration for a greater length of time. He is realizing the plane and environment of his own selfhood, and becoming the creator and controller of his own destiny, by exerting within his past limitations, his present freedom of choice, drawing more closely to the God within his higher self, the Logos of the soul. In the esoteric study of this divine science, we may realize the existence of small cycles, which mark the changes in the rate of vibrations in the life of the individual, a new cycle occurring with each new rate of vibration, and changes that are also produced from the Lunar progressions through the twelve Zodiacal signs, and these will be found to bring opportunities into the life, while as the sun progresses and its influence is changed, the individuality is affected, the consciousness is changed and becomes more awakened, and the progression of the planets show in a measure the scope of activity that lies before the native. Thus we can realize that latent capacities lying dormant in the atmosphere of the individual are developed and brought to fruition, by responding to the touch of the changed vibratory action, due to the progression of the planets in the chart of birth.

The Electric and Magnetic Forces Which Pervade the Universe.



HE electric and magnetic vibrations in the atmosphere, the continuous and gradual change from day to night, the ebb and flow of the tides, the seasons of the year and alterations of temperature, times of famine and plenty, epidemics and sickness and crime, the births and deaths of all organized beings, the vibrations of color and sound, the different stages of life and destiny in members of the same family, important changes and discoveries in the sciences, all are due directly or indirectly to the never ending and varying ethereal forces of astro-magnetism, which pervade the universe, operating according to its prevailing density and quality upon every atomic part of the earth and all that exists upon it.

The number seven is one of great and mystic influence on human life, and when we stop to consider the ponderous natural forces at work about us from which the activity of this number upon mundane effects is derived, it is little to be wondered at; as for instance in the seven ages of man, in the seven primary colors of the prism naturally illustrated by the rainbow, in the seven primary sounds of the musical scale, in the seven

characters of wisdom, and so on.

The seventh day in acute diseases is considered one of the most critical to the fate of the patient, and after birth the seventh hour decides whether the child will live. In seven days the cord falls off, in twice seven days the eyes follow a light, in thrice seven days the child turns the head; seven months give teeth, twice seven months it sits firmly; thrice seven months it begins to talk; and four times seven months it begins to walk strongly. After seven years the child comes to the age of reason and teeth of second set appear; after twice seven, the arrival of generative power; thrice seven, the hair of manhood is completed; four times seven, growth ceases; at thirty-five is the greatest strength, at forty-nine the greatest discretion.

The peculiar influence of this number has from the earliest ages been attributed to the influx of the seven primary orbs of the solar system in their electro-magnetic actions upon the earth and all that breathes upon its surface. The seven days of the week are derived from the same source.

The successful physician selects his remedies according to astral sympathies with the necessities of his patient.

The agriculturist selects such times for preparing the soil or sowing the seed which are in astral sympathy with the conditions suitable. So with the successful navigator; wherever we may turn in the region of science and art, whether of an exact or progressive nature, we find a reference in the origin of required force and action to the great celestial machinery. The painter and musician are in constant touch with the astral vibrations on which their arts depend for existence.

Heat, light, color and sound are intimately related, all depending upon vibratory forces for their manifestations. The vibrations of light, when resolved into colors by the assistance of a prism, as for instance in the rainbow, produce seven primary sensations known as prismatic colors, that is red, orange, yellow, green, blue, indigo and violet. It is the variation of intensity or rapidity in the vibrations which makes the difference in our sensation of color.

The fact is there are seven primary orbs in this our solar system, viz: the Sun, Moon, Mercury, Venus, Jupiter, Mars and Saturn. These assume various scales of inter-action, according to the plane of manifestation on which their operations fall.

ASTRAL LIGHT:

Pertains to that light which surrounds our globe, and in the astral light is reflected the emotional and mental vibration of the physical man, **which is, as it were, the sowing of the individual.**

Aphorisms of Astrology.



ASIDE from the general rules given to judge of the nativity, there are many thoughts or aphorisms that may be given in order to simplify this science, for this is my aim. He who is born under the rule of the Sun; the Sun being in the ascendant or ruler of the geniture, will be aiming at great things, rule and dominion, and will be famous; the same if the signs Aries, Leo and Sagittarius ascend, and the Sun be strong and in trine to Jupiter. In the first place, the conditions are good. The Sun and the fiery sign give ambition, and with these conditions we can imagine a royal type of person. The most benefic influence is the Sun in trine aspect to Jupiter, and this is true because the Sun gives power and Jupiter wisdom. To have earned this combination in just expression, the time must have been well spent, and if it were not earned, then it is not in keeping with the universal law that it should have been meted out to us at all, or in fact to all alike.

Venus, ruler of the geniture, or strong in the ascendant, makes the native a great lover of pleasures of an upright, just, honest nature, but if she be weak or ill placed in the figure, and in bad aspect with Saturn, he is more sensual. If afflicted by Mars he is subjected to much notorious scandal and disgrace. Thus Venus is admitted to be the planet giving love of pleasure, as it is a blessing to be able to enjoy good music, fine arts, and that which delights the soul or higher mind, and if afflicted by Saturn, then the pleasures are apt to be physically objective and drawn to the personal. Mars afflicting Venus brings scandal, etc., owing to the senses claiming more of the attention of Venus than is good for the higher self. There is more character to Venus than many will suppose on a casual examination, for an unafflicted Venus gives a most lovable disposition, and in these configurations, the same as in all others, careful attention should be given as to the sign and house the planet is occupying. For instance, Venus is more powerful in a positive sign than in a negative sign, and it should be noted that those having a positive Venus joy in giving love, while those who have her placed in a negative sign prefer to receive love. Therefore afflictions in negative signs may become very evil in accordance with the aspects of Venus. We may judge of a person's pleasures as follows: Venus to good aspects of Mercury, love of knowledge, Venus to Jupiter, love of wisdom; Venus to Mars, love of the senses; Venus to Saturn, love of wealth and physical objects, etc.; Venus to the Sun, love of grandeur and power; Venus to the Moon, love of publicity, fame, etc.; Venus to Urania, love of romance, the

profound and wonderful, idealistic in love affairs, a love of mysticism and true occultism.

Mercury ruler of the geniture or strong in the ascendant gives the native a most admirable fancy and great elocution. Mercury makes famous orators and, especially if in good aspect with the Moon and Venus, or if he be in good aspect with Saturn or Jupiter, he makes an excellent philosopher or divine; if with Mars, a good physician, surgeon and the best mathematician, etc. In place of the word fancy we could best use the word imagination. Fancy belongs more properly to the Moon, while Mercury bestows the image-making faculty. Fancy has to do with the object, but imagination with the subjective and real. This is why Mercury gives great oratorical powers. The mind pictures the image, and in accordance with its definitions of outline, so the thoughts and speech are clear and well defined. Mercury is the planet of knowledge, and when aspected or joined with the Moon, then the ideal and practical are well expressed. There is no better aspect with Mercury for the mind than when in trine to the Moon. This allows perfect expression, clear thinking and correct imagination, and when well aspected with Venus it adds refinement and artistic tastes.

NATAL ASTROLOGY.

Natal Astrology is necessary to the evolution and progress of humanity, Mars, Jupiter, Saturn, Moon, etc., and of all the various parts of astrology the genethical is the most important, for therein is contained the whole progress of man from his birth to the dissolution of the physical form, and by that alone one is enabled to discover the time of his happy and inauspicious fortunes, so to speak. This aphorism, therefore, makes Natal Astrology of the greatest necessity to the evolution and progress of humanity. This is due largely to the importance of man upon the earth as a focus for the individual consciousness, while in manifestation in the human body.

Those persons born under the domination of Mars, or when he is bearing chief rule at birth, lord of the genitive or in the ascendant, essentially dignified, that is, if in a house and sign of his own nature, are courageous, prove valiant soldiers and attain to honor in the state. Mars also makes good surgeons, physicians, apothecaries, etc. Now in this aphorism we know that Mars in the ascendant never fails to give self-confidence, and if lord or ruler of the horoscope, then much will depend upon his position and essential dignities, aspects, etc., for Mars is the planet of energy, fire, pluck, and personal self-will, and the chief rule of Mars is in controlling the desire nature, and the passions, temper, etc.

Those persons born under the domination of Jupiter, when he is lord of the figure or in the ascendant, are of a noble, brave spirit, aiming at good and honest things, without thought of evil, but if either of the luminaries shall be in square or opposition thereto, the native will be evil-minded, rash, headstrong and rebellious. In this aphorism we can note that the good effect of Jupiter is seriously affected by the evil aspects Jupiter is the planet of wisdom, and only when Jupiter is free from malefics, or in sympathy with the luminaries, can the beautiful white light of Jupiter be discerned amid the violet clouds which surround him.

Those who are born under a position where Saturn bears chief rule, or if he be in the ascendant, are melancholy, envious and timid, and if Mars or Mercury be in square or opposition to Saturn are fanatics and sometimes go mad. In considering this aphorism, stress should be laid upon where Saturn bears chief rule. Saturn elevated over all the planets, and in square to Mars or Mercury, will certainly tend to affect the mind and cause an unequalized condition of the same. In order to control this evil, self-control will be required. The worst effects would arise out of a condition where a personal self or that which is known as the selfish part of the nature, had obtained full play, which would so limit the consciousness that madness would be a natural result, for Saturn is ever the planet of limitation.

He that hath any of the fiery signs ascending and the lord of the ascendant in the tenth house will ever be aiming at things beyond his station at birth. The Moon in conjunction with Pleiades in the western angle affects the eyes, sometimes causing blindness, more especially if Mars also afflicts the Moon. The affliction of the luminaries from angles by the malefics also affect the sign, and especially if either the luminaries or the malefics be near the Pleiades. The luminaries in square or opposition to each other also effect similarly, especially if from angles, and when both the Sun and Moon are afflicted in watery sign it tends to bring irremovable gout.

The sign Virgo ascending at birth generally makes ingenious persons unless the lord thereof be in the sign Sagittarius. Then the native is confident without reason and will pretend to things he does not understand.

Venus in the ninth house is a strong signification that a poet is born, more especially if Venus be in conjunction or any aspect to Saturn, Moon or Mercury, and fortunate planets in the ninth house make famous churchmen and lawyers. The same is true if the benefics trine the lord of the ninth.

MARS, VENUS, MERCURY, THE MOON, THE SUN, SATURN.

When Mars is strong in a nativity and ruler of the seventh house, and in good aspects to the Sun or Moon or Ascendant, it causes the native misfortunes in war and controversy. This is on account of the seventh house being significator of his adversaries. It shows they would be too powerful for him to contend against successfully. When all, or the major portion of the planets are above the earth it will give the native pre-eminence in whatever his occupation or position may be, and when the infortunes afflict the luminaries or the ascendant, either by body or aspect, it gives a short and sickly life. Eminent fixed stars upon the angles of a nativity tend to honor and fame, and the Sun in the ascendant inclines to make boasters and very proud persons, while Mars there or lord of the ascendant and afflicted by Saturn, makes the native an inventor of fables, perjured, turbulent and cruel.

Mars in the tenth destroys the native's honor or credit, even at times when it is not deserved; Jupiter there with Mars under good directions will assist in overcoming this in a measure, though in the end they may be wrecked. All the planets in a nativity retrograde, or under the earth, portray him to be of failing fame and fortune. The Sun or Moon in square or opposition to Mars from angles, especially the tenth and fourth, shows a violent death, and if in human signs, from human hands, or if bestial signs, then by beasts or animals.

Those persons who have Venus or Jupiter posited in the ascendant or tenth house and unafflicted, are beloved by all, especially if those angles are free from malefic influences. The lord of the ascendant stronger than the lord of the seventh enables the native to overcome his enemies. Mars in Aries, Scorpio or Capricorn in the ascendant makes the native invincible, and especially so if Mars is favorably configured with the luminaries. Mars in conjunction, square, or opposition to the Moon and Saturn in the same aspect from angles, shows a violent death. Mercury in square or opposition to Mars gives a sharp, but most turbulent mind, which is never content, but is continually seeking out new ideas and peculiar inventions. Mercury and Venus in airy signs in the ascendant and trine to Jupiter in the ninth make great scholars and learned critics, and if Mercury be lord of the birth and afflicted by malefics it shows some defect in speech. If the signs of voice descend, as Gemini, Aquarius, Virgo or Libra, and Mercury is free from affliction, the native will express himself finely and gracefully. The Moon in conjunction with Saturn in the ascendant and in an earthy sign, makes the native melancholy, and he that hath the Moon in Aries in the ascendant and opposition to Mercury will be a promoter of lies and deceit.

The Sun and Mars in the second in their dignities give the native an estate which he will be inclined to waste. If planets be strong and in their dignities, especially Saturn, Sun, Mars and Jupiter, the native will enjoy ample fortune. Mercury in the house of Saturn or Urania gives a most excellent understanding, and if Mercury be in sextile or trine to Saturn, great ingenuity and diplomacy. Saturn in one person's nativity, upon the ascendant of another, is an absolute token of hatred. The latter will be the injured person. The Sun and Moon in conjunction with Mercury in a tropical sign gives the native large intellectual faculties.

The greatest sympathy that can be in any two nativities is having the fortunate planets of the one on the luminaries of the other. The opposite effects occur when the malefics of one are on the luminaries of the other. Some persons who have bad genitures may attain to great honor and dignity, but in their nativities must sympathize with their benefactors. The lords of ascendant and the third house in good aspect or reception show concord among brethren, kindred and neighbors, but the contrary when in evil configuration.

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ASTROLOGY:

The science that defines the actions of the heavenly bodies upon all forms of matter as well as individuals in the human expression. It is the soul of Astronomy and through it the inequalities of the human race is explained. It points out the working of a definite law, through which humanity can realize that, "as ye sow so likewise shall ye reap." Its origin began with man. It was for ages a secret science in the East, and its true teachings have ever remained so to this day. The abuse of this science by those who practiced it solely for personal gain has brought about so much corruption that the key has been lost, as it were, to this beautiful science.

ASTRONOMY:

At one time Astronomy and Astrology were one and the same science, but the former now treats of magnitudes, distances, composition, masses, motions, etc. It is based upon observations made with elaborately constructed instruments. Astronomy is purely an objective science, and only associated with the forms or bodies, while Astrology may be considered as subjective, dealing with the life inherent in the form, and to deny Astrology is to ignore the existence of the soul of humanity.

ASTRAL BODY:

Pertains to the vehicle or luminous body containing the soul. It is the seat of the emotions and the desires, as governed by the watery signs.

ASTRAL PLANE:

The next plane to the earth into which all pass at what is termed death of the physical form. It is the spirit world and may be divided and subdivided into many conditions. On this plane, as with the earth conditions and environments, is manifested the desire nature of humanity, and it is only when man has freed himself from this desire condition that he may pass on to higher manifested life.

ALPHABET OF ASTROLOGY:

Is made up of certain symbols and hieroglyphics, which stand as ideographs, each conveying the whole meaning of the symbol itself. With the exception of the five planets, the sun and the moon, we have but few of the real symbols used by the ancients, though the whole of the symbols find their origin in the circle and cross. The symbols represent the planets, signs of the Zodiac and aspects into three distinct groups, and may be termed the letters, words and sentences.

THE HUMAN SEA.

A Comparison.

On the coasts of Scotland and Norway the sea towers into giant breakers; their powerful vibrations resound far inland, causing the very foundations of the earth to tremble.

In gulfs and on shores of milder climes the same sea peacefully laps its shores, gently singing the hours away.

It is the only composite body obeying the laws under which it moves and has its being. At the sound of the storm trumpet or the roar of the north wind each drop performs its part in the mighty activity.

So is human existence a vast slumbering, heaving, dashing sea, answering the grand call of nature, the law of evolution.

There are movements among all

nations and ages of mankind which are the giant human breakers whose vibrations resound far along the shores of eternity.

They cleanse the sands of time of musty accumulations of ignorance; they wash away vulture nests of crime; they overwhelm prowling pirate crafts of evil intent, and purify the mental and moral atmosphere, bringing better conditions, as do quiet seas of prosperity, come after the storms of war or the conflicts of reconstruction.

The broader service rendered the earth by its waters is given through its vapors that ascend to the skies and then descend in luscious life-giving moisture. This movement is the aspiration of the sea. The soul of the

waters reaches upward and then falls in beneficence upon the earth which it loves. What would the earth become without its dews, its showers, and long periods of moisture from the clouds?

Not one-half the mission of the sea is performed within its rock and sand bound shores. More far reaching and beneficial are its aspirations, although it patiently obeys the law of its limitations, bearing burdens, nourishing and sheltering the life in its charge.

The aspirations of the human mind ascend to the purer atmosphere of spiritual vision, gathering wisdom and love, which then descends upon the thirsty soil of growing humanity.

Like the sea, while patiently, cheerfully, actively obeying the physical laws of its life, the mind should reach

upward, outward, all-where, absorbing wisdom and power for greater usefulness. Shall not the human sea learn a lesson of salient import from her sisters, the waters of the earth?

We may, by looking about us, see the two different forces in action, one partaking of the higher attributes of the infinite; the other finding an equality in the lower order of life, which is a reflex of the good filtered through conditions more akin to animal life. As each individuality is a law unto itself, so much that individual conforms to its own law, for in life as we may find it today unequaled conditions are dominating. The great object in life is to equalize our lives in harmony with the law under which we are existing.

IMPULSE AND CHARACTER.

Speaking of the impulses of the mind it may seem trite to state that they form an index to character, and yet it is a profitable subject to call to the attention of students of psychology.

An impulse often crystallizes into one action, in an instant of time, the keynote of the whole character.

For example a man of common appearance, undemonstrative in manner, of regular movements and impassive features, perhaps a daily plodder, uninteresting to his fellows because not of a distinctive type, suddenly faces a calamity which imperils the life and property of some of his fellows, and, like a meteor flash, an impulse dominates the quiet mind and plodding figure and he becomes a savior of human life.

The keynote of his character was

struck without a moment's warning and the latent heroism which had been developing through all of his existence crystallized into action. That man, we say, was made of "the stuff of which heroes are made."

Where had he accumulated that substance, we ask? In that plodding daily routine? In the environment of commonality termed uninteresting and uninspiring? During his prenatal life in response to a mother's aspiration that strength and love should be his heritage? At his mother's breast through vibrations of loving sacrifice or at her knee from the aroma of tales of heroic deeds?

Somewhere in the mysterious economy of life the man of uninteresting appearance attracted to his being the spark which flashed forth into radiant beauty in time of need.

Note the impulses of the mind as it contacts varied experiences of social and business life. Are they impulses to aid others or to gather for self or self-aggrandizement? Do they rush forth in condemnation and suspicion, or do they pour the anointing oil of pity and the balm of justice upon the lives of associates?

There are very few intelligent people who would not choose to be dominated, always, by the impulses that construct, heal, shelter, sustain, the impulses that are above jealousy, envy, suspicion, are pure, noble and heroic.

It is entirely possible to cultivate a character that shall harbor only the desirable traits. It is to be regretted that this possibility has so long been

deemed a herculean task, involving much suffering of both body and mind in a vague but dreadful sense.

This is a misconception not traceable to any truth of nature, but to the crude and brutal ideas of undeveloped minds that have dominated religious thought for centuries.

Religion is a science, not, however, alone of the soul and its future environment, but of bodily health and welfare. Through simple, scientific methods the body and soul may develop in unison, creating naturally, as thinking, eating, walking, an aura that will retain only purity of desire and noble purpose.

The inevitable result of the science, sincerely and rightly applied, is improved health, happier and more successful conditions.

THE NATAL STAR AND ITS INFLUENCE.

For every human soul there is a Natal Star so brilliant and luminous that naught on the physical plane can equal its splendor and radiance. No physical language can describe its beauty or its nature; no mind can paint its loveliness for mortal eyes to see and live. This Star is immortal and essentially divine; its chart lies in the never ending circle; its boundary is within the consciousness of divinity, beyond the comprehension of the ordinary mind, and can only be faintly cognized by the human soul. This Star shines on forever, while each ray, as it goes forth, ensouls anew and afresh the re-embodied individual self, beyond all that becomes manifest. This Star is Being, the one permanent reality of each successive expression. It is not born, neither can it die. Its change is in color, and

its echo in sound, voiceless, it speaks through the soul's intuition; silently it gleams fragrance of each life; slowly but surely it guides and controls; to it virtue and vice are one and the same principle, this principle alone containing the essence of what is to become, and each expression in manifested being is its playground and its school, the cream of which alone is skimmed. Some lives must yield but little, while others yield much, though in no single one can its purpose be gained. They who sought the Holy Grail did pursue this Star, which only the pure could discover. The faith to search must first be manifested; then comes the will to dare, but only the pure in soul shall find it. Its wondrous splendor cannot be realized, until its mission through substance is over. Still its rays may

be felt, as the color deepens in quality, and the breath of aspiration carries the soul within the sphere of its influence. Great teachers in all climes and ages, have proclaimed its being, and the testimony of those who tread the path is given by all who inquire of its mystery.

Sooner or later, each one shall set out in search of his Natal Star. Its being dates from the beginning of immortality; its birth in essence it had none; from whence it came none may know, until it knows itself; as a drop in the ocean, it is one with the Absolute. Its differentiation is the development of its consciousness, but to all the Infinite it is but the spark from a mighty flame. To intellectually understand it is one thing; to know it is everything. It is the only real portion of ourselves. In seeking

to know the one, we shall know the many, one in essentials, but manifesting differently. We are all spiritually the same. Each vessel used by the soul must obey the will of the higher self. The outward form is but the vehicle through which our experience is to be gained, through us, for that Natal Star. As the Sun is to the solar system, so is the Natal Star to the sun of our being and existence, and as the photospheres envelop the Sun's centre, so is the Natal Star enveloped in its own auras; and, just as the planets are to the Sun the media of its attributes, so are the principles to our Star the correspondences, as correspondences only find their expression; the full explanation of which may be given so far as the physical understanding is able to perceive, through the likeness in the words, as above so below.

BIOLOGY VIEWED BY MODERN PSYCHOLOGY.

E. P. Alexander.

Delivered Before the Little Rock Science Club March 31, 1914.

Modern psychology within the past twenty years has been of utmost value to mankind in considering, testing, formulating and classifying laws governing the inherent cause and potentialities of the perpetual evolution of organic life and mental progress,—laws indicating the operation and possibilities of the instinctive "urge" to greater individual achievement made possible by more comprehensive perceptions of truth.

„We instinctively perceive, consciously think, and persistently will to the degree of actualization, in imagining,

creating, constructing or achieving anything. Contrary to the idea first expressed 225 years ago by John Locke in his "Essay on the Understanding," man is beginning to recognize the positive existence and actual possession of innate natural powers possible to be used by everyone, psychic forces so simple and yet of such infinite worth that he usually gives them little serious consideration.

Biologic, psychologic and philosophic studies are necessarily somewhat abstruse. Therefore, as some of the

deductions that will follow should be closely analyzed by logic and the positively known laws relating to psychics etc., I quote in consecutive order a number of each first principles, mostly from scientists and philosophers of acknowledged credibility.

In considering these laws, their probable relationship to and their bearing upon the laws of thought and of psychic action should be carefully borne in mind. However, not all laws governing matter necessarily apply to mind, nor to possible psychic forces exterior to man's present power of cognition.

"Organic evolution has tended persistently toward the psychical. Thought now dominates the world." (A. A. Gaskell) The time may yet come when men of higher psychic nature may by telepathy communicate with like minds on other planets. Mental telepathy depends on thought-attunement, just as wireless telegraphy depends upon the vibratory attunement of its sending and receiving mechanism. Ether, or Hertzian waves, constitute the subtle conducting agency.

Man is beginning to more than ever realize the force and power of the "universal principle of equivalency" (Harrington Emerson), that the potentialities of repulsion and attraction are equal, that reaction always fully equals action, whether of good or evil. We receive that which we invite. When one consciously purposes to steal, he has before the act suffered theft of his honor, the poison of wrong-doing is already coursing through his veins. And, good intentions as well as generous acts toward another, bring their equivalent reward; when not fully apparent in

this life, then the equivalency is inherited as unearned increment by the race. To this unearned increment every living soul is indebted past the power of repayment in his own generation.

Selfishness and repulsion of any type begets, attracts, and compels like and equal tendencies in others toward us. The same law is equally as powerful, as spontaneous and as quick, to return love for love and service for service. Selfishness is a positive bar to both individual and national greatness and progress. It must always react. Unselfishness, and generosity within reasonable limits, have their commercial as well as their ethical value. This is not religion, but rather demonstrable science.

All action, whether mental or physical, is strictly by definite laws, affirms Larson. Thought governs action, and produces modifications and effects in both mind and body. We gradually become, mentally, morally, physically and facially, as we think. The value of thoughts should be carefully considered before allowing them to become impressed subconsciously. Every object seen or heard, or truth or untruth considered, produces impressions according to the degree of mental susceptibility. Mental conceptions together with subconscious impressions, produce mind creations or thought expressions.

The creative energies of thought act in both mind and cell structure, and create after the subjective pattern. Subjective patterns may be changed by intensely thinking of either higher or lower conceptions. The mind unconsciously acts in the direction of a tendency, and every impression may become a tendency. Tendencies are

controlled by controlling desires. Desires can be created or eliminated. Controlled tendencies determine action. Ideas held intensely in mind become predominating and are the ideas most used by the creative energies.

Whatever enters the subconscious will positively be expressed, in some manner, in personality. Superior ideals result in superior attainment. Living, thinking and working for the superior tends to create it; thinking for less, results in the inferior. Continuous regard for the ordinary or for the inferior, tends to fixing or to reversion of type.

We give effectiveness to that which we consciously resist and oppose. To change an undesirable condition, it should not be fought, but instead forgotten, and a different and superior condition substituted in the mind and impressed on the subconsciousness. All suggestions may consciously be considered, but only those of positive value should be subconsciously impressed and held. The probable tendency and final effect of all suggestions and auto-suggestions should be carefully considered, from all conceivable points of view, before permitting them to become subconscious.

The highest and most effective thought is that dominated by original thinking; making the best possible use of the subconsciousness and the imaging faculty, regardless of suggestions from without. Such minds are virtually uncontrolled by environment.

Desires resulting solely from the direct influence of suggestion are abnormal. Every desire should be normal, and for the highest permanent welfare of the individual and the race.

We reflect the composite of all our conscious thought, and the subconscious thought of our line of ancestry.

The possible limits of human attainment and progress appear to be bounded only by our most nearly correct conceptions of the eternal purpose of the Infinite. Such conceptions only, probably mark the limits to which man may reasonably strive, the limits to which organic life has always been urged, the limits to which the human race, and apparently no other species of life, is at present evolving that finality (if there shall be a finality separate from Himself), which the Infinite originally involved in the first prim-ordial cell.

It is a law of universal progress, applicable alike to both mind and organic life, that, any universal power that is possible to be used by one living being, is possible to be used to the same degree by every other like entity; but, the net results possible of attainment in one life-time, are dependent on the will and ability of that being to express, and to intelligently and persistently use, the sum of his inherent and acquired subconscious and conscious impressions. This law operates in every life, and has governed all individual progress, as well as the universal evolution of the species.

My chief purpose has been to most strongly indicate that, man **actually** possesses superior interior powers, subconscious latencies that ordinarily are not to as great a degree as should be called into action, potentialities we may properly express as the "Creative Power of Thought." This natural though infinite psychic force is continuously at our command for the greatest possible development of the

faculties, talents and character of every human being. Life has progressed, and will continue to progress, in direct proportion to the limits to which these forces have persistently been, and shall be both consciously and unconsciously utilized.

Being based upon an assumed supernatural Cause, the deductions and correlative laws herein set forth, so far as inductive logic can at present show, are unscientific. However, whatever may have been, or may be, the Origin of the cumulatively innate and apparently infinite powers we possess, I submit that, the verifications of the manifestations of the power are so varied, so orderly, so infinitely numerous, and so self-evident, as to irresistably convince, and, there appears to be no other reasonable hypothesis of an adequate Cause which can explain all the facts and the resultant effects in individual lives and the process of eternal evolution.

NATIONAL ASTROLOGICAL SOCIETY, U. S. A.

The election of officers and directors took place at Crystal Bay, Minn., Wednesday, January 7th, 1914. The following doctors of Astrology and practitioners were elected as directors and officers, namely:—President, Captain Geo. W. Walrond, 1717 Clarkson street, Denver, Colo. (re-elected president for three years); Vice President, W. H. Rosengreen, of Logan, Utah; Treasurer, W. H. Lewis, 908 Union street, Manchester, N. H., re-elected for the third years; Secretary, Fred White, Crystal Bay, Minn, re-elected.

The Society is enrolling members all the time and a number of applicants are coming forward not only for membership but for qualification

as Fellows, Doctors and Members of Astrology.

There are many branches in various cities operating under the by-laws of the N. A. S. Printed matter, circulars and other particulars can be had on application to Rev. Fred White, Secretary, Crystal Bay, Minn.

GEO. W. WALROND,

President, D. A.

National Astrological Society, U. S.

ON THE DEATH OF A YOUNG GIRL.

Fair you were upon earth,

But in Heaven, we know, you are fairer;

Happy the hour of your birth,

But the dawn of your rebirth is rarer;

Tender the clasp of our love—

So tender it would hold you from Heaven—

But out from the ark like a dove

That on surges of sorrow is driven
You come on the white wings of peace,

Bearing the olive immortal,

With tributes of love—fairest flowers—

We wreath the tomb that enfolds you;

With fallen tears gem the hours

Where wanes not the glory that holds you;

In marble we chisel your name

'Neath an armful of pale, sculptured roses

For you are the bride of the dawn

That comes when the spirit reposes

In a vale of the mountains of peace

When the tempests of life have abated.

But the flowers shall wither away—

Their petals all shriveled and broken—

The marble it too shall decay
 And the hearts that prompted the
 token;
 Yet deep in the realms of the soul
 Whose essence we vainly are glean-
 ing
 Is sculptured forever each word
 And the subtle perfume of its meaning
 Shall wing its way on God's breath
 And fall at the feet of the Master.
 —Charlotte deBorde Burgess.

HEART—TRAINING THROUGH THE ANIMAL WORLD

By Ralph Waldo Trine

It is an established fact that the training of the intellect alone is not sufficient. Nothing in this world can be truer than that the education of the head, without the training of the heart, simply increases one's power for evil, while the education of the heart along with the head, increases one's power for good, and this, indeed, is the true education.

Clearly we must begin with the child. The lessons learned in childhood are the last to be forgotten. The potter moulds the clay only when it is soft; in a little while, when it begins to harden, he has no more power over it. So it is with the child. The first principles of conduct instilled into his mind, planted within his heart, take root and grow, and as he grows from childhood to youth, and from youth to manhood, these principles become fixed. They exert their influence. Scarcely any power in existence can change them. They cling to him through life. They decide his destiny. How important, then, that these first principles implanted within the child's heart, be lessons of gentleness, kindness, mercy, love,

and humanity, and not lessons of hatred, envy, selfishness, and malice! The former make ultimately our esteemed, law-abiding, law-loving citizens; the latter law-breakers and criminals. Upon the training of the children of today depends the condition of our country a generation hence.

In crimes against the person the passions play the most important part, and this is true, also, even in many crimes against property. How important it is, then, that the child be taught to govern its passions! How important that it be taught to be kind, gentle, loving, and humane; and in all the range of human thought there is not a better, wiser, or more expedient way of accomplishing this end than by teaching kindness towards God's lower creatures. If children are thus taught they will have instilled into their hearts those principles of action which will make them kind and merciful not only to the lower animals, but also toward their fellow-men as they attain to manhood. Let them be taught that the lower animals are God's creatures, as they themselves are, put here by a common Heavenly Father, each for its own special purpose, and that they have the same right to life and protection. Let them be taught that principle recognized by all noble-hearted men, that it is only a depraved, debased, and cowardly nature that will injure an inferior, defenseless creature, simply because it is in its power to do so, and that there is no better, no grander test of true bravery and nobility of character than one's treatment of the lower animals.

It is impossible to overestimate the benefits resulting from judicious, hu-

mane instruction. The child who has been taught nothing of mercy, nothing of humanity, who has never been brought to realize the claims that animals have upon him for protection and kindness, will grow up to be thoughtless and cruel toward them, and if he is cruel to them that same heart, untouched by kindness and mercy, will prompt him to be cruel to his family, to his fellow-men. On the other hand, the child who has been taught to realize the claims that God's lower creatures have upon him, whose heart has been touched by lessons of kindness and mercy, under their sweet influence will grow to be a large-hearted, tender-hearted, manly man. Then let the children be trained, their hands, their intellects, and above all, their hearts. Let them be taught to have pity for the animals that are at our mercy, that cannot protect themselves, that cannot explain their weakness, their pain, or their suffering, and soon this will bring to their recognition that higher law, the moral obligation of man as a superior being to protect and care for the weak and defenseless. Nor will it stop here, for this in turn will lead them to that highest law—man's duty to man.

And so, instead of putting into the hands of the child a gun or any other weapon that may be instrumental in crippling, torturing, or taking the life of even a single animal, I would give him the field-glass and the camera, and send him out to be a friend to the animals, to observe and study their characteristics, their habits, to learn from them those wonderful lessons that can be learned, and thus have his whole nature expand in admiration and love and care for them, and become thereby the truly manly

and princely type of man rather than the careless, callous, brutal type.

All fellowships thus fostered, and the humane sentiments thus inculcated, will return to soften and enrich the child's, and latter the man's or the woman's life, a thousand or a million fold; for we must always bear in mind that every kindness shown, every service done, to either a fellow human being or a so-called dumb fellow-creature, does us more good than the one for whom or that for which we do it. The joy that comes from this open-hearted fellowship with all living creatures is something too precious and valuable to be given up when once experienced. To feel and to realize the essential oneness of all life is a steep, up which the world is now rapidly coming. Through its ethics is being broadened and deepened, and even religion is being enriched and vitalized.

Were I an educator, I would endeavor to make my influence along the lines of humane, heart-training my chief service to my pupils. The rules and principles and even facts that are taught them will, nine-tenths of them at least, by-and-by be forgotten, but by bringing into their lives this higher influence, at once the root and the flower of all that is worthy of the name "education," I would give them something that would place them at once in the ranks of the noblest of the race. I would give not only special attention and time to this humane education, but I would introduce it into and cause it to permeate all of my work. A teacher with a little insight will be able to find opportunities on every hand.

Then, were I a mother, I would infuse this same humane influence into all phases of the child's life and

growth. Quietly and indirectly I would make all things speak to him in this language. I would put into his hands books such as "Black Beauty," "Beautiful Joe," and others of a kindred nature. I would form in my own village or part of the city, were there not one there already, a Band of Mercy, into which my own and neighbor's children would be called; and thus I would open up another little fountain of humanity for the healing of our troubled times.

There is no writer on this subject whose books have attained greater popularity than have those of Mr. Trine. "Humane Day" will be observed this month in the schools of Massachusetts and elsewhere, and it seems to us that its significance in the lives of the children and its importance to the teacher are nowhere better emphasized than in these extracts republished here from "Every Living Creature," by kind permission of the author.—Our Dumb Animals.

THE LONG CALL OF THE HEART.

1.

A poet with a critic's eye surveyed
the earthly scene,
"Let other bards," he said, "compose
the pastorals serene:
Let others sing the merry songs that
would a joy impart;
I'll send adown the coming years the
long call of the heart."

2.

But turgid were the labored lines that
in his lays were blent,
No epic of the human soul the kindly
Muses sent.
He journeyed through the country-

side, he journeyed in the mart—
In grieving cries of children came
the long call of the heart.

3.

He sought it in cathedral halls where
noble prayers have birth,
He sought inside of prison walls and
plague spots of the earth,
He sought it in the Diva's voice and
in the Actor's part—
In lullabies of mothers come the long
call of the heart.

4.

An old man bowed and worn at last,
he trod familiar ways,
To trace again fond memories and
friends of former days.
"In vain," he sighed, "composer's
skill, in vain musician's art"—
For peace and home and heaven came
the long call of the heart.
—George W. Priest

That death hath no power the im-
mortal soul to stay;
That when its present body turns to
clay,
Seeks a fresh home, and with unles-
sened might
Inspires a fresh frame with life and
light.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC.,

Of "The Stellar Ray," published monthly at Detroit, Mich., required by the Act of August 24, 1912.

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Sworn to and subscribed before me this first day of October, 1913.

(Seal) JOHN C. WOOD
(My commission expires April 4, 1915.)

NEED OF UNIVERSITY MEN TO STUDY MAN.

April 11, 1914.

The Editor.

My dear Sir:—

If I were able, I should be glad to write to every College or University student, who is interested in the scientific and sociologic study of man, especially criminal, pauper and defective men. I trust, therefore, you will publish this letter, and I request each student to regard it as a personal letter to himself.

I appeal to University students to direct their attention especially to the scientific study of humanity. Let the University encourage students more to take up these subjects which have been so long neglected and in which there are great opportunities to aid humanity, directly, by scientific investigation of the causes of crime, pauperism and defectiveness, in order to prevent and lessen them through knowledge gained by first-hand study of the individuals themselves.

When the student chooses for his life work, a subject in the older branches of knowledge, as physics, philosophy, philology, Greek, Latin and natural history, he finds the field somewhat well developed; but not so in more recent sociological lines of research, as criminal anthropology, and other cognate subjects, in which there is full opportunity for mental acumen and scientific ability of the highest character, to carry out most lofty purposes.

The question may arise as to what course of study will prepare one best for such work. I would suggest the following:

1. Courses in psychology, especially laboratory work.

2. Medical studies to the extent of anatomy, physiology, general pathology, nervous disease and insanity, especially clinical studies.

3. A practical course in craniology in the laboratory.

4. Facility in reading modern languages.

Thus social pathology, especially criminal anthropology, one of its branches, requires more extensive preliminary training perhaps than any subject, for it involves the investigation of man both mentally and physically. Such training is synthetic, which in this age of specialism, is much needed. Some students should be trained to combine and utilize cognate branches of Knowledge. They should know enough of such branches to properly interpret the results obtained by specialists. As such education is relatively new and experience in it as yet limited, it is difficult to designate a preparatory course. I have myself followed the course of study just indicated, but more extensively, especially in medical lines, but such additional preparation might not be practicable for most students.

The enclosed leaflet entitled, "Study of Man", explains the work more fully, and as indicated on page 1, includes the investigation of superior and successful men as well as of inferior and defective persons.

I shall be glad to mail this leaflet to any student or anyone, gratis, who will send me his or her address. As I have said, "Criminals, paupers, mat-ti-ods and other defectives are social bacilli, which require as thorough scientific investigation, as the bacilli

of physical diseases."

I beg leave to remain,

Most faithfully,

(Signed) ARTHUR MacDONALD.

Address

Arthur MacDonald,

The Congressional,

Washington, D. C.

In the house of representatives January 17, 1914, Mr. Taggart introduced the following bill, which was referred to the Committee on the Judiciary and ordered to be printed.

A BILL to establish a bureau for the study of the criminal, pauper, and defective classes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that there shall be established in the Department of Justice a bureau for the study of the abnormal classes, and the work shall include both laboratory investigations and the collection of sociological and pathological data, especially such as may be found in the institutions for the criminal, pauper, and defective classes. Said bureau and work shall be in charge of a director, who shall be appointed by the President, by and with the advice and consent of the Senate, and shall receive a salary of \$3,000 per annum. He shall make a report once a year, directed to the Attorney General, which, with the approval of that officer, shall be published. For the aid of the director there shall be one psychologist at \$2,000 per annum, one translator at \$1,400 per annum, two clerks at \$1,200 each, and one stenographer and typewriter at \$1,000.

Sec. 2. That the director, if necessary for the proper discharge of his

duties, may place himself in communication with State and municipal and other officials of this and other countries.

Sec. 3. That for the proper equipment of and carrying on the work of said bureau, the temporary employment of specialists, and the purchase of instruments of precision, books, and periodicals, and rental of rooms, if necessary, there is hereby appropriated, the sum of \$5,000 or so much thereof as may be required.

MIRACLES.

By Geo. W. Carey.

"I know of nothing but miracles"

—Walt Whitman.

Why search for the miraculous?

The wisdom of the ant or beaver strikes dumb all the believers in the Darwinian dream.

The *modus operandi* by which a spider materializes its web from air without ever having attended a school of chemistry is the despair of science.

The perfect co-operative commonwealth of the bees is still the dream of man.

Behold the miracle of a bud, a flower; a decaying grain of corn and the thousand grained full ear, burnished with gold and filled with nutriment.

A splendid man and woman today in a home, next year there are three—a miracle—a babe; forth from the wondrous mother laboratory came the child. The mysteries of conception and birth are miracles.

Man can not control the growth of his hair or fingernails, and he knows no more about the process of digestion and assimilation of food, nor the

wonderful intelligence of the fluids of his liver than a politician knows about the science of government.

Miracles! See the brush of Cosmic Law paint the rainbow. Look at a pendant icicle, a drop of dew or a wreath of mist. Observe the clean-trunked eucalypti, the orange blossom, the cactus. See the uprising clouds of morning sprinkling jewels on grass and flowers. Listen to the shuttle-throated mocking bird flinging liquid melody into the ears of Deity.

No more searching through India's jungle for mysterious caves or marvelous Mahatmas—for lo! the Kingdom of Miracles is "at hand."

The Test of Thought

MABEL GIFFORD SHINE

(Continued from April.)

were here. The people be powerful angry about the mill.

Then it was all true, the minister and the Ewe Lamb, and the hundreds of pairs of eyes, and the voices and the smoke. Who are *they*?" he roared, "get me their names; I'll show them!" And straightway he set about re-building the mill, but he had to find strangers in another town to do it. He had not repented. And a man and a dog watched the mill every night.

Nothing more happened; there was an ominous silence, if the Hon. Thomas Wormly had but thought about it. The mill was completed, but the man and the dog remained; remained until sun-up of the day the mill was started. Then the man with the dog went home to his breakfast, and to get a little sleep.

Mr. Wormly was on his way to the mill to see it started, when a small boy rushed up to him; "Mister, your mill is burning; we see the blaze from our

house."

Mr. Wormly ran back to his room for his gun; though there were no voices this time, he thought only of "They," who meddled with his affairs and objected to his mill. "I'll show them," he said; he stamped up and down; he uttered dreadful curses, but he could not find his gun. He shook his clenched hand at the invisible. "They." "I'll show them!" he repeated.

His hired man found him there on the floor, purple in the face, speechless and helpless.

He could use his right hand a little. On the seventh day he made them understand that he wanted a pen and something on which to write. He would not have a pencil. They brought him paper, and dipped a pen for him.

His hand jerked laborously over the paper. When he had finished and handed it to the nurse, she and the hired man studied over it, and this is what they made out:

"I have repented. I am ready to restore fourfold."

They sent for Mr. Wormly's doctor, his lawyer and his minister, whom he had *not* banished, and they sent for David.

David refused to receive anything from Mr. Wormly, thanking him and saying all he would ask was to have his business back, but Mr. Wormly insisted, and got so angry that the doctor told David if he did not wish to kill him to accept his proposition, which was to restore four-fold of all he had taken from David.

"This," said Mrs. Rand; when David returned with the good news, "is the larger blessing for which the first was taken from us."

"But it is terrible to see Mr. Wormly

so bad," said David, "I'd rather—" then he sat down and covered his face.

Anna put her arms about her husband's neck and did not speak for a moment, then he said, "It is all a test of thought; Mr. Wormly brought his trouble by wrong thinking, and nobody could help it; you brought your good fortune by right thinking and nobody could prevent it. When we go wrong we have to have experience until we realize it and turn from it; when we go right we cannot fail of the blessing, if we do not give up."

Then she added, "Mr. Wormly is going to get better now, for he has begun to think right."

Mr. Wormly did begin to recover from that day. When he was able to get about the house and out on the veranda, he sent for David again. David went with some reluctance; he half feared now that Mr. Wormly was himself he might have repented of his good intentions and want to make some arrangements.

He did not propose new arrangements, his proposition this time, was, that David and his family should move to his house to live. He had no family, and lived alone with his hired man, who was both housekeeper and gardener.

Mr. Wormly became a devoted "Uncle" to the children, and said he was just learning how to live.

"A rich harvest," said Anna, "from the test of thought."

MOTHERS AND WIVES.

Mothers and wives, 'tis the call to arms
That the bugle yonder prepares to sound;
We stand on the brink of war's alarms

And your men may lay on a blood-stained ground.
The drums may play and the flags may fly,
And our boys may don the brown and blue,
And the call that summons brave men to die
Is the call for glorious women, too.

Mothers and wives, if the summons comes,
You, as ever since war has been,
Must hear with courage the rolling drums
And dry your tears when the flags are seen.
For never has hero fought and died
Who has braver been than the mother, who
Buckled his saber at his side
And sent him forward to dare and do.

Mothers and wives, should the call ring out
It is you must answer your country's cry;
You must furnish brave hearts and stout
For the firing line where the heroes die.
And never a corpse on the field of strife
Should be honored more in his country's sight
Than the noble mother or noble wife
Who sent him forth in the cause of right.

Mothers and wives, 'tis the call for men
To give their strength and to give their lives;
But well we know such a summons then

Is the call for mothers and loyal wives.

For you must give us the strength we need,

You must give us the boys in blue,
For never a boy or a man shall bleed
But a mother or wife shall suffer,
too.

—Edgar A. Guest.

'Incurable' Paralytic Is Cured in Dream.

New York, Feb. 10.—Following a dream in which she discarded her crutches, Helen R. Scott, 14, paralyzed for two years, awoke and was able to walk.

Physicians had said she never would walk again.—The Atlanta Georgian.

In our contact with the cares and sorrows of our fellowman, we must remember that in reality we are all in one great bond, the fact of our common humanity, and while the breath of heaven plays around us the mask of conventionality falls from our soul. We are bound up, each in each. A subdued passion, a tower of purity, a glimpse of truth are all divine commands from the soul to lead others into the light.

Cheesecloth is both clean and useful. It makes the best dust cloths, is excellent for any sort of straining, to tie over milk crocks, to cover fruit or anything not to be exposed to the open air, is fine to apply a varnish and to polish furniture, makes good shoe cloths and dainty window curtains, and soft comforters may be made from it.

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